

religious ideas, particularly the dance Tlok'oola (= something unexpected coming from above), which, in course of time, has partly been adopted by all their neighbours. There are a great number of spirits of this dance, each of which has his own class of shamans, the duties and prerogatives of whom vary according to the character of their genii. The Kwākiutl bury their dead in boxes, which are placed in small houses or on trees. Posts, carved according to the crest of the deceased, are placed in front of the graves. Food is burnt for the dead on the beach. Their mourning ceremonies are very complicated and rigorous.

The Coast Salish worship the sun. They pray to him and are not allowed to take their morning meal until the day is well advanced. The wanderer, called Kumsnō'otl by the Comox, Qāls by the Cowichin and Lkungen, and Qāis by the Skqomish, is also worshipped. They believe that he lives in heaven and loves the good, but punishes the bad. The art of shamanism was bestowed by him upon the first man, who brought it down from heaven.

The Kutonāqa are also sun-worshippers, even more decidedly so than any of the other tribes. They pray to the sun. They offer him a smoke from their pipe before smoking themselves, and sacrifice their eldest children in order to secure prosperity to their families. They believe that the souls of the deceased go towards the east, and will return in course of time with the sun. Occasionally they have great festivals, during which they expect the return of the dead. They have also the custom of cutting off the first joints of the fingers as a sacrifice to the sun. They pierce their breasts and arms with sharp needles and cut off pieces of flesh, which they offer to the sun. It is doubtful whether they practise the sun-dance of their eastern neighbours. The dead are buried, their heads facing the east. It is of interest that the positions of the body after death are considered to be prophetic of future events. The mourners cut their hair and bury it with the deceased. Warriors are buried among trees which are peeled and painted red. Each shaman has his own genius, generally a bird or another animal, which he acquires by fasting in the woods or on the mountains. The shamans are able to speak with the souls of absent or deceased persons, and are skilful jugglers.

[*Report on the Sarcee Indians, by the Rev. E. F. Wilson.*]

The Sarcee Indians belong to the great Athabaskan or Tinnch stock, to which the Chipewyans, Beavers, Hares, and others in the North-West and, it is said, the Navajoes, in New Mexico, also belong. They were formerly a powerful nation, but are now reduced to a few hundreds. Their reserve, which consists of a fine tract of prairie land, about a hundred square miles in extent, adjoins that of the Blackfeet, in Alberta, a little south of the Canadian Pacific Railway line, and seventy or eighty miles east of the Rocky Mountains. Although friendly and formerly confederate with the Blackfeet, they bear no affinity to that people; they belong to a distinct stock and speak an altogether different language. They are divided into two bands—the Blood Sarcees and the Real Sarcees.

During my visit, which lasted seven days, I had several interviews with their chief, 'Bull's Head,' a tall, powerful man, about sixty years of age; and it was from him and one or two of his leading men that I

gathered most of my information. I found, however, that the Sarcees were not so ready to converse, or to tell either about their language or their history, as were the Blackfeet, whom I visited last summer. Tea and tobacco seemed to be with them the chief desiderata, and except with gifts of this kind it seemed almost impossible to gain anything from them. And after all, even when plied with these commodities, the information they gave was very meagre, and often far from satisfactory. From what little I saw of these people I should be inclined to say that they are of a lower order and inferior in mental capacity to the Blackfeet; I judge this chiefly by the style in which they told their stories and traditions, such as they were, and by their having no elaborated theories as to certain phenomena in nature, about which many other of the Indian tribes have always so much to say.

Chief 'Bull's Head,' in reply to my questions as to their early history, made a great show of oratory, both by voice and gesture, but much of what he said was very childish and confused, and seemed to be scarcely worth the trouble of putting down.

These people call the Blackfeet 'Katce,' the Crees 'Nishinna,' the Sioux 'Kaispa,' and themselves 'Soténnă.' The Indians of their own stock, as I understand, they call 'Tinnătē.' These two last names seem certainly to connect them with the great 'Tinneh' or Athabaskan nation. Sarcee (or rather Sarxi) is the name by which they are called by the Blackfeet.

WHENCE THESE PEOPLE CAME.

'Formerly,' said 'Bull's Head,' 'the Sarcee territory extended from the Rocky Mountains to the Big River (either the Saskatchewan or the Peace River). Our delight was to make corrals for the buffaloes, and to drive them over the cut bank and let them fall. Those were glorious days, when we could mount our swift-footed horses, and ride like the wind after the flying herd; but now the buffalo is gone we hang our heads, we are poor. And then, too, we used to fight those liars, the Crees: we engaged in many a bloody battle, and their bullets pierced our teepees. Thirty battles have I seen. When I was a child the Sarcees were in number like the grass; the Blackfeet and Bloods and Peigans were as nothing in comparison. Battles with the Crees and disease brought in among us by the white man have reduced us to our present pitiable state.'

Another Indian told us how the Sarcees were at one time one people with the Chipewyans, and gave us the myth which accounts for their separation. 'Formerly,' he said, 'we lived in the north country. We were many thousands in number. We were travelling south. It was winter, and we had to cross a big lake on the ice. There was an elk's horn sticking out of the ice. A squaw went and struck the horn with an axe. The elk raised himself from the ice and shook his head. The people were all frightened and ran away. Those that ran toward the north became the Chipewyans, and we who ran toward the south are the "Soténnă" or "Sarcees."'

'The Chipewyans,' said 'Bull's Head,' 'speak our language. It is twenty years since I saw a Chipewyan. We call them "Tcohtin." They live up north, beyond the Big River' (probably the Peace River).

THEIR TRADITIONS, BELIEFS, &c.

'There was a time,' said 'Bull's Head,' 'when there were no lakes. The lakes and rivers were occasioned by the bursting of the belly of the buffalo. It was when the belly of the buffalo burst that the people divided; some went to the north and some to the south. For years and years I have been told that the Creator made all people, and I believe it. I have heard my mother and other old people speak of the days when there were no guns and no horses, when our people had only arrows, and had to hunt the buffalo on foot; that must have been a very long time ago.'

The Sarcees have a tradition similar to that of the Blackfeet about men and women being first made separately, and then being brought together through the action of the mythical being 'Napiw.'

They have also a tradition of the flood, which accords in its main features with that of the Ojibways, Crees, and other Canadian tribes. They say that when the world was flooded there were only one man and one woman left, and these two saved themselves on a raft, on which they also collected animals and birds of all sorts. The man sent a beaver down to dive and it brought up a little mud from the bottom, and this the man moulded in his hands to form a new world. At first the world was so small that a little bird could walk round it, but it kept getting bigger and bigger. 'First,' said the narrator, 'our father took up his abode on it, then there were men, then women, then animals, then birds. Our father then created the rivers, the mountains, the trees, and all the things as we now see them.'

When the story was finished I told the narrator that the Ojibway tradition was very much the same as theirs, only that they said it was a *musk-rat* that brought up the earth and not a beaver. Upon this five or six of the men who were squatting around inside the teepee smoking cried, 'Yes, yes! The man has told you lies; it was a musk-rat, it was a musk-rat!'

It seems dubious whether the Sarcees are sun-worshippers; but, like the Blackfeet, they call the sun 'our father,' and the earth 'our mother.' They also engage each summer in the 'sun-dance.' They depend also for guidance in their actions on signs in the sky and on dreams. They think they know when there is going to be a fight by the appearance of the moon. One of their number, named 'Many Swans,' says he is going to have a good crop this year, for he dreamed that a white woman came down from above and asked to see his garden, and he showed his garden to the woman, and it was all green.

'Bull's Head' had no theory to give as to the cause of thunder; he knew that Indians of other tribes said it was a big bird flapping its wings, but his people did not say so; they did not know what it was; neither had they anything to say about an eclipse.

MANNER OF LIVING.

The Sarcee Indians are at present all pagans; they appear to have no liking for the white people, and the white people seem to have little liking for them, and would gladly deprive them of their lands and drive them away farther into the wilderness were they permitted to do so. But the paternal Government, as represented by the Indian Department,

takes care that they are not imposed upon. There is an Indian Agent stationed on their reserve, who twice a week doles out to them the Government rations, consisting of excellent fresh beef and good flour; and there is also a farm instructor, who has charge of the farming stock and implements, and does what he can to induce these warriors and hunters to farm.

They have also residing among them a missionary of the Church of England, who visits them in their teepees, and does his best to collect their little blanket children to school, giving two Government biscuits to each scholar as a reward for attendance. But the people are evidently averse to all these things, which are being done for their good. Their only idea of the white man seems to be that of a trespassing individual, who has more in his possession than he knows what to do with, and may therefore fairly be preyed upon.

The dress of these people consists, as with other wild Indians, of a breech-clout, a pair of blanket leggings, beaded moccasins, and a blanket thrown loosely, but gracefully, over one or both shoulders. They wear their long black hair in plaits, hanging vertically, one plait on each side of the face, and one or more at the back. Some of them knot their hair on the top of the head; and some, I noticed, wore a coloured handkerchief folded and tied round the temples. This, I believe, is one distinguishing mark of the Navajo Indians in New Mexico. Very often the leggings and moccasins are dispensed with, and the man appears to have nothing on except his grey, white, or coloured blanket. The women wear an ordinary woman's dress of rough make and material, and short in the skirt, next to the skin, leggings and moccasins, and a blanket round the shoulders. Ornaments are worn by both sexes, but chiefly by the men. They consist of brooches and earrings made of steel, necklaces and bracelets made of bright coloured beads, bones, claws, teeth, and brass wire, and finger-rings, also of brass wire, coiled ten or twelve times, and covering the lower joint of the finger. Every finger of each hand is sometimes covered with these rings. Both men and women paint the upper part of the face with ochre or vermilion. The people live in 'teepees,' conical-shaped lodges, made of poles covered with tent cotton, in the summer, and in low log huts, plastered over with mud, in winter. They depend for their subsistence almost entirely on the rations supplied by Government. They keep numbers of ponies, but seem to make little use of them beyond riding about. They keep no cattle or animals of any kind beyond their ponies and dogs. The latter are savage, and are said to be descendants of the wolf and the coyote, with which animals they still often breed. They seem to have no manufactures; they make no canoes, baskets, &c., but they know how to prepare the hides and skins of the animals they kill, and they make their own clothing, saddles, bows and arrows, and moccasins. Some of the women do very excellent bead-work. Bridles they do not use; a rope or thong fastened to the pony's lower jaw takes the place of a bridle; their whips are a short stout stick, studded with brass nails, and provided with two leathern thongs as lashes at one end, and a loop for the wrist at the other. Their bows are of cherry wood, strung with a leathern thong, and their arrows of the Saskatoon willow, winged with feathers, and pointed with scrap-iron, filed to a sharp point. The shaft of the arrow has four shallow grooves down its entire length.

GAMBLING.

The Sarcees, like most other wild Indians, are inveterate gamblers. They will gamble everything away—ponies, teepees, blankets, leggings, moccasins—till they have nothing left but their breech-clout. In my report of the Blackfeet last year I mentioned the use of a little hoop or wheel for gambling purposes. I find that the Sarcees also use this, and two of them showed me how they play the game. A little piece of board, if procurable, or two or three flattened sticks, laid one on the other, are put for a target, at a distance of eighteen or twenty feet from the starting-point, and the two players then take their places beside each other; one has the little wheel in his left hand, an arrow in his right; the other one has only an arrow. The play is to roll the wheel and to deliver the two arrows simultaneously, all aiming at the mark which has been set up. If the wheel falls over on one of the arrows, it counts so many points, according to the number of beads on the wire spoke of the wheel that touch the arrow. Nothing is counted unless the little wheel falls on one of the arrows. The articles for which they play are valued at so many points each. A blanket is worth, perhaps, ten points, a pony fifty, and so on.

Another method by which these people gamble is as follows: Two men squat side by side on the ground, with a blanket over their knees, and they have some small article, such as two or three brass beads tied together, which they pass from one to another under the blanket; and the other side, which also consists of two persons, has to guess in which hand the article is to be found—very much like our children's 'hunt the whistle.' The Sarcees use also the English playing cards, but it is a game of their own that they play with them. Whoever gets the most cards is the winner.

MATRIMONY.

The Sarcees are polygamous, the men having two, three, or four wives. The time of moving camp is generally looked upon as a propitious time for love-making. The camp is in the form of a ring, with the horses picketed in the centre. Early in the morning the young men drive the horses to a swamp or slough to water them. They are thinking, perhaps, of some young squaw whom they wish to approach, but they are ashamed to speak to her. Then, as soon as all is ready for the move, the chief gives the word, and the callers summon the people to start on the march. The chief goes first and leads the way. Now is the opportunity for the bashful young swains; they drop behind the rest and manage to ride alongside the young women of their choice, and to get a few words into their ears. If the young woman approves the offer, she follows her white sister's example by referring the young man to her parents. If the parents consent, mutual presents are exchanged, such as horses, blankets, &c.; the girl is dressed in her best, and her face painted, and the young man takes her away. A husband can divorce himself from his wife at any time if he pleases, but he has to restore the presents that he received with her, or their equivalent. Girls are often betrothed at ten years of age and married at fourteen. A betrothed girl may not look in a man's face until after her marriage. A man may not meet his mother-in-law; if he chance to touch her accidentally he must give her a present. At a feast among the Blackfeet at which I was present an impatient mother-in-law was standing without and sending messages to the son-in-law within to make haste and leave before all the good things

were done, so that she might come in and get her share; but he sent word back that he was in no hurry. Parents do not often punish their children, but sometimes, in a fit of ill-temper, will beat them cruelly. They are more cruel to their wives than to their children. While I was making these notes a Sarcee woman came into the lodge with her nose cut off; her husband had done it as a punishment for her keeping company with another man.

MEDICINE.

The Sarcees are not considered to be much versed in the use of medicinal roots and herbs; they are much more ready to take the white man's medicine than are their neighbours, the Blackfeet.

Among themselves they depend chiefly on magic and witchcraft for recovery from sickness. There are about a dozen so-called 'medicine-men' in the camp, but most of them are *women*. Chief among them is an old squaw named 'Good Lodge.' They are always highly paid for their services, whether the patient recovers or not. A medicine-man when called in to see a sick person will first make a stone red-hot in the fire, then touch the stone with his finger, and with the same finger press various parts of the patient's body, to ascertain the locality and character of the sickness. Then he will suck the place vigorously and keep spitting the disease (so he pretends) from his mouth. This is accompanied by drum beating and shaking a rattle. The Sarcees do not bleed or cup, but they blister (often quite efficaciously) by applying the end of a piece of burning touchwood to the affected part. They also use the vapour-bath. To do this a little bower, about three feet high, is made of pliable green sticks, covered over closely with blankets. Several stones are heated red and placed in a small hole in the ground inside the bower; and over these the patient sits in a state of nudity and keeps putting water on the stones, which is supplied to him by an attendant from without. When thoroughly steamed, and almost boiled, he rushes out, and plunges into cold water. This treatment sometimes effects a cure, but more often induces bad results and death. The vapour-bath, as above described, is used very extensively by Indians of many different tribes; some, however, omit the plunge into cold water.

BURIAL CUSTOMS.

I had a good opportunity to investigate the burial customs of these people. Riding across the prairie with a young Englishman who had spent several years in the neighbourhood, we came upon a 'bluff,' or small copse, of fir and poplar trees, covering some two or three acres of ground. We suspected it was a burial-ground, and, dismounting from our horses, entered it. No sooner had we done so than we found ourselves in the midst of the dead—the bodies wound up in blankets and tent-cloth, like mummies, and deposited on scaffolds from six to eight feet from the ground. Four or five of these bodies could be seen from one point, and others became visible as we pushed our way through the tangled underbrush. A little baby's body, wrapped up in cloth, was jammed into the forked branch of a fir tree about five-and-a-half feet from the ground. The earth was black and boggy and the stench nauseous. Here and there lay the bleached bones and tangled manes of ponies that had been shot when their warrior owners died—the idea being that the equine spirits would accompany the deceased persons to the other world,

and make themselves useful there. Beside each body lay a bundle of earthly goods—blankets, leggings, saddles, &c., also cups, tin pots, kettles, and everything that the spirit of the departed could be supposed to want. Pursuing our explorations we came upon a 'death teepee.' I had heard of these, and had often desired to see one. It was just an ordinary teepee, or Indian lodge, made of poles leaning from the edge of a circle, fifteen feet or so in diameter, to a point at the top, and covered with common tent cloth. The stench was disgusting, and the ground like a cesspool; but I wanted to see all, so we effected an entrance and examined the contents. The old warrior, whoever he may have been, was wrapped up in rotting, sodden blankets, sitting with his back against an ordinary Indian back-rest. We could not see his face, as the blanket covered it, but the top of his scalp was visible and a great bunch of slimy, filthy-looking eagle feathers adorned his head; just behind him hung his leathern quiver, ornamented with a leathern fringe, two feet in length and full of arrows; also his beaded tobacco pouch; and by his side were a tin basin, a fire-blackened tin pot with a cover, and a large bundle of blankets, clothing, and other effects. I made a hasty sketch of the dismal scene and then retired. We were glad to mount our horses once more and to breathe again the fresh air of the prairie.

PHYSICAL DEVELOPMENT.

The Sarcées do not strike me as so fine or tall a race as the Blackfeet, although one whose measure I here give was of about the same height as the Blackfoot Indian, 'Boy Chief,' whom I measured last year. They have remarkably small hands and feet. I traced on paper the hand of a Sarcée Indian named 'Head above Water.'

Following is the measurement of an adult Sarcée, about thirty years of age, named 'Many Shields.'

	ft.	in.
1. Height from ground to vertex ¹	5	8 $\frac{1}{4}$
2. " " meatus auditorius	5	3 $\frac{1}{4}$
3. " " chin	4	11 $\frac{1}{8}$
5. " " umbilicus	3	5 $\frac{3}{8}$
7. " " fork	2	8
8. " " knee-cap joint	1	8 $\frac{1}{8}$
11. " " elbow (bent)	3	6 $\frac{1}{2}$
12. " " tip of finger (hanging vertically)	2	2 $\frac{1}{4}$
13. Height—sitting on the ground	2	11 $\frac{1}{4}$
16. Circumference of chest at armpits.	3	0
17. " " mammæ	2	11 $\frac{1}{4}$
18. " " at haunches	2	11 $\frac{1}{2}$
26. Span—outstretched arms	5	8 $\frac{1}{4}$
27. " thumb to middle finger	0	7 $\frac{1}{2}$
28. Length of thumb	0	2 $\frac{1}{2}$
29. " foot	0	9 $\frac{3}{4}$
30. Head—greatest circumference (over glabella)	1	11 $\frac{1}{2}$
31. " arc, root of nose toinion	1	4
32. " " meatus auditorius, over head	1	1 $\frac{3}{4}$
33. " " over glabella to meatus auditorius	1	1
41. " length of face, root of nose to chin	0	5 $\frac{1}{4}$

Hair, eyes, and skin the same as those of the Blackfoot Indian 'Boy Chief' (see Report of 1887).

¹ In the measurements of the Blackfoot 'Boy Chief,' given in the Report of last year, the 'height from ground to vertex' should have been 5 ft. 8 $\frac{3}{4}$ in., instead of 4 ft. 8 $\frac{3}{4}$ in., as printed.

Two or three young Indians tried the strength of their eyesight. They could count the prescribed dots at a distance of 28 feet.

LANGUAGE.

I cannot give as full a report of the Sarcee language as I did of the Blackfoot, for the reason that no one, so far as I could learn, outside the Sarcee tribe has any knowledge of it. The missionary in charge had only arrived a few weeks before, and though he knew the Blackfoot, and through that medium could make himself understood by a few of the people, he knew nothing whatever of Sarcee. We were told that it was an exceedingly difficult language to acquire, and full of gutturals; others said that it had no vowels in it; others that it was like a hen cackling. Under these circumstances it was vain to expect to make out the grammatical rules of the language, but I thought I would do what I could to collect a small vocabulary of words. A few of the people understood Blackfoot, and some few others Cree, and through the medium of these two languages I was able to collect the following Sarcee words and short sentences:—

VOCABULARY.

Pronounce *a* and *ă* as the first and second *a* in larva, *e* as in they, *i* as in pique, *ī* as in pick, *o* as in note, *u* as in rule, *ai* as in aisle, *au* as ou in bough, *h* guttural as in *ich* (German), *ġ* (a sound found also in the Sioux language) pronounced like the Arabic *ghain*, a *ghr* sound; *tc* like *ch* in church, *ñ* like the French nasal *n* in *bon*.

man (or men)	kättini	a big man	kättini teu
woman	tsikă'	women	tsikuă
boy	sittă	boys	sittămika
girl	etrăka		
infant	tsittă		
my, thy, his father	ittră, nittră, mittră		
my mother	innă	my son	siġă
thy son	niġăla	Bull's Head's son	ilgătsi măġăla
elder brother	kinigă	younger brother	nish'itla
Indians (prairie people),	tklukodissăna		
Indians (probably of Tinne nation),	Tinn'ätte		
my head	sitsitsi'n	thy head	nitsits'ina
Bull's Head's head	ilgătsi mitsitsina		
my eye	sinnăġă'	my nose	sitsi
my arm	s'ikannă	my leg	siġûs
my, thy, his hand	s'illa, nilla, milla		
my foot	sikkă	my heart	sitsănnăġă
my blood	sittikla	town	natsiġan'iklătc
chief	hak'itci	my friend	kléssă
house	nătsiga	a small house	natsiga sitla
teepee	kauwă	kettle	missokôlilli
tinpot	ăsră	small ditto	ăsră sitla
basin	tcistlă	axe	tsilh
knife	măs	my knife	sim'ăssa
thy knife	nim'ăssa	his knife	măskisklă
boat	tăn'ikăss'i	moccasin	naka
boot	kăstcagé	pipe [pouch	mistoté
tobacco	kătcin	his tobacco	natisġăni kisklă
sun	tcătră	moon	inăġă

star	soh	day	tsinnis
night	itlāggó	spring	taggānāgā
summer	hatakāsi	autumn	hā'ssini
winter	sāsskāhe	next winter	klikā sāsskāhe
last winter (snow)	tanatsōsōsātē	it is snowing	sosātō
the wind is blowing	tikān'istēi	it is cold	koskāss
it is warm	kākow'iskis	it is raining	teatō
fire	koh	water	tuh
earth	nika	river	s'iska
lake	totēu	well or spring	hat'ālālill
prairie	tklūka	the Rocky Moun-	tea
island	no	stone [tains	tsa
tree	itēi	a pine tree	kah
a big tree	itēi tēu	a small tree	itēi sitla
wood	ditsiā	a log of wood	misseā
brushwood	titēi	grass	kutlō
meat, flesh	āl'inā	dog, klih	dogs, klikah
horse	isklih	horses	isklikah
my dog	sīlitsa klih	my dog or horse	sīl'itsa
mare	isklih hānimakā	my mare	hānimakā sīl'itsa
ox	haidēklishi	cow	hānimakā haidēklishi
buffalo	hānni	buffaloes	hannile
a black ox	haidēklishi, di'skāshi		
deer	kuini	elk	tcāsc
the black elk	ādiidinidjē	rabbit	niklā'tila
snake	natōsūgā	bird	ilkāgē
egg	igasa	duck	tees
fish	klūka	pig (big dog)	klikā tēu
gun	sitrāna	cart	māssēklāshi
book	djinishā	hat	sitsin'itila
coat	dilkoshi	handkerchief	sili'ssitāniga
trousers	istlā	leggings	isttākok'ita
shirt	kiteistaniā	blanket	tc'yisi-tcastēde
flour	netsokāssi	yes	a
paper	tātklishi	no	itsi'tawa
money	diltilih	one	āgligah (klikkazah)
whip	istlāhiklā	two	akiye (ākinnā)
red	dilgāssē	three	trāñki (traanah)
white	dig'āssigā	four	didji (dizhnā)
black	dishkoshē	five	kosita
God (the Creator)	isklūni	six	kostranni
„ (our Father)	nātuninan	seven	tcistēidi
devil	sīnōmato'ikli	eight	clashdēdji
heaven	tselaráh	nine	klākuhigā
minister	dikāhatsi dikalā	ten	kūnisnāñ
soldier	trāskillāh	eleven	kli'kkumitañ
big	tēu	twelve	akāmitañ
small	sitlā	thirteen	trāgimitañ
strong	magānisis'ta	fourteen	didjimitañ
old	tcanātē	fifteen	wiltāñmitañ
it is good	mōkañilli	sixteen	wistañmitañ
it is not good	mātogūgli	seventeen	tcistimitan
„ „ „	tōsāma	eighteen	clashdēdjimitañ
he is dead	trāsitsā	nineteen	klikuañmitañ
this	teigē	twenty	ak'ādde
that	tētegēla	twenty-one	akādde cgligimitan
all	kānniltāla	twenty-two	„ ekāmitañ
many	niklā	twenty-three	„ etrañkimitañ
who is it?	mataḡanita?	twenty-four	„ edijimitañ
far off	kūssā	thirty	trañte
near	wiltoā	forty	pisde
here	tābigē	fifty	kositātē
there	niugūte	sixty	kōstrātē

what is that ?	tatáita? tata . . . ?	seventy	t'eisteidi'nni
yesterday	ilkhá	eighty	elashdedjde
to-morrow	nákkodlikái or eklátsi	ninety	klakúhidinná
white man	dikáhalí	one hundred	konisnáúte
American	mám'ássi-nitsáná	I walk	sinna nishelkh
I	sinni, sinna . . .	thou walkest	ninna kiyelkh
thou	ninn'íla, ninna . . .	he walks	yyielkh
he	átigan'itta, in'íla	I am asleep	sinna nista
they	kisálnàtai	he is asleep	sitti
thou art asleep	ninna nitta		

Is it your knife?

I love him

you love him

he loves him

I love it

I do not love it

two men

two women

one dog

the boy runs

the dog runs

the dogs run

one dog runs

I run

thou runnest

he runs

we

I arrive

thou

he

we

they

he rides

I smoke

you smoke

he smokes

the Blackfoot smokes

we smoke

they smoke

I smoked yesterday

I shall smoke to-morrow

he will smoke to-morrow

I will look for them to-morrow

I drive them home

if he goes he will see you

if I go you will see me

king, big chief

go home

come in

my house is good

my horses are good

it is not good

give it to me

he gave it to me

come here

be quick

do not be afraid

I am hungry

I am sick

I am very sick

are you sick?

he is not sick

he is tired

ni mássá láh ?

sinna tsit tó midisi

ninna tsit tó midininni

tsitto midininni

tsitto midisi

totsitto midisi

ákiye k'áttini

ák'ye tsikúah

klih klikazah

sittá kahilkla

klih kahilkla

klikah nilkla (?)

klih klikazah nilkla

sinna kaniskla

ninna ékanilkla

kanilkla

eklitánilkla

sinna nánishrá

ninna enáñieilá

inila enáñikátilá

náñie náñidigáhtik (?)

kisálnàta náñiesáliièila or nanáltátila (?)

klikadiskla

siniisto

niniito

itotila (or does he smoke ?)

katei itótila

isáitótila

átótila

ilkha sihiistóte

eklátsi sin itá isto

eklátsi itá isto

eklatsi makögidisi

naniishó

itsitiya ti istca

ni'sitiya ti nistca

Akitsi nakáwa

nátishá

kunlá

sahokókáñilli

silíteikákonilli

to mákanilli

sahanáha (or tástóa)

sahanahá

tást'iyá

a wùt tá

to minna nìdji

sitsá'áñidso

sakútila

tiggá sakútila

nokútilá lah ?

to mákútila

istástca

he is very tired
 he is not tired
 are you not tired?
 where have you been?
 what is your name?
 I don't know
 I don't understand
 do you understand
 I have none

tiggā istásta
 to istastca
 to stanistcaki lah?
 astákotci disiya?
 talánisáta?
 mátsikonishrá
 tó nidistci
 ni ditcaki lah?
 nítowá.

NOTES ON THE LANGUAGE.

It will be noted in the above vocabulary—

1. That the first, second, and third persons of the personal pronoun appear to be *sinna*, *ninna*, *iniila*; when used as possessives with a noun *si* . . . , *ni* . . . , *ma* . . . ; and when governing a verb (*e.g.*, to smoke, *see* vocab.), *si* . . . , *ni* . . . , *i* It appears, however, from the various verbs given in the vocabulary, that (if correctly obtained) there must be a great variation in the mode of forming the persons; and this, I expect, is due to their belonging to distinct paradigms.

2. The negative appears to be *to* prefixed to the verb. The Blackfeet Indians prefix *mat* to the verb, and follow it by *ats*. Ojibways prefix *kawin*, and end the verb with *si*. The Sioux simply use *shni* after the verb. Crees prefix *námă*.

3. The interrogative particle appears to be *kilah*, or *lah* after the verb. Blackfeet express this by *kūt* before the verb and *pa* after it. Ojibways by *nă*, Crees by *tei*, Sioux by *he*—all after the verb.

4. The numerals in this language are rather puzzling. There appears to be a double set. *Kositá* was given me as 5; yet 15 was *wiltanimitaň*; and 50 took again the first form, *kositáté*. So with 16: *kostrani* is 6; *wistanimitaň*, 16; *kostrate*, 60. I notice also that the word for 6 seems to be an extension of the word for 3, and the word for 8 an extension of the word for 4. 10 seems to stand alone. The endings for the 'teens' being *mitaň*, which seems to have nothing to do with *kunisnăn*. It seems curious also that the 'teen-ending' should be continued through the 'ties'; twenty-one would seem to be expressed in Sarcee as 10 + 11; but this is merely a surmise of mine, and if I knew more of the language I could probably explain these seeming irregularities. I may mention here, in connection with this, that the Ojibways count 1 to 5 with distinct words, then seem to begin 1, 2 again with the ending *waswi* from 6 to 10. Ojibways and Crees have almost the same words for the numbers 1 to 6; entirely different words for 7, 8, 9, and are nearly the same again for 10 and 20.

5. The plural of the noun appears to be *ika* or *a*. There does not appear to be any distinction made in the plural endings between animate and inanimate objects.

6. There does not appear to be any distinction made in the first person plural of the verb between 'we exclusive of the party addressed' and 'we inclusive.' In these two points (5 and 6) there is a decided divergence from languages of the Algonkin stock, and a leaning towards the Siouan.

7. *Ittra*, *ninna*, it seems, mean—the first, 'father,' or 'my father,' the second 'mother,' or 'my mother,' the possessive pronoun not being used in the first person for nouns of near relationship. This agrees with the Sioux.

8. The adjective follows the noun, the same as in the Sioux.

9. In the foregoing 260 words and sentences I do not recognise one word as similar to any word in any other Indian language with which I am familiar. But I have never before examined any of the 'Tinneh' or Athabascan stock. I might, perhaps, except *ninna*, *ni* . . . , the second person of the pronoun, which is analogous to *niye*, *ni* . . . of the Siouan dialects.

10. The sign of the past tense may be *te*, and of the future *ita* (see *smoke* in vocab.), but of this I cannot be sure.

11. The Sarcees seem to keep their lips parted while speaking, and the accent is generally on the *last* syllable of the word. The language has rather a clicking, 'slishing' sound.

12. In inflecting some of the verbs I have introduced the personal pronouns, but I imagine their presence is not necessary except for emphasis.

Notes by Mr. H. Hale on the foregoing Report.

Mr. Wilson's report on the Sarcees is specially valuable as being the only detailed account we possess of this interesting branch of the great Tinneh or Athabascan family. Some information concerning the tribe has been given incidentally by various writers, including Sir Alexander Mackenzie, Umfreville, and Petitot, but no particular description of the people has been heretofore published. It has been known merely that they spoke a dialect of the Tinneh language, and that they lived in close alliance with the Blackfoot tribes.

The Tinneh family, or stock, has attracted much attention from ethnologists, partly from the peculiar character of its members and partly from its wide diffusion, in which respect, as Mr. H. H. Bancroft has observed, it may be compared with the Aryan and Semitic families of the Old World. It occupies the whole northern portion of the American continent, from Hudson Bay to the Rocky Mountains, except the coasts, which belong to the Eskimo. Tinneh tribes also possess the interior of Alaska and British Columbia. Other scattered bands—Umpquas, Tlatskanais, and Kwalhioquas—are found in Oregon. The Hoopas and some smaller tribes live in Northern California. Thence, spreading eastward, Tinneh tribes, under various designations—Navahoes (or Navajos), Apaches, Lipanes, Pelones, Tontos, and others—are widely diffused over Arizona, New Mexico, Texas, and the northern provinces of the Mexican Republic.

The best account of the Northern Tinneh, east of the Rocky Mountains, is found in the introductory portion of the 'Dictionnaire de la langue Dènè-Dindjié' of the eminent missionary-philologist, the Abbé Petitot, who resided many years among them, and studied their languages, customs, and traditions with much care. In his list of the tribes belonging to this portion of the stock he makes a division styled mountaineers (*Montagnards*), possessing the country on both sides of the Rocky Mountains. The southernmost tribe of this division, on the east side of the mountains, is the Tsa-ttinnè, a name which he renders 'dwellers among the beavers.' The name is derived from *tsa*, beaver (which has various other dialectical forms, *tso*, *sa*, *za*, and *so*), and *tinnè* (otherwise *tennè*, *tena*, *atena*, *tunneh*, *dènè*, *danneh*, *dindjié*, &c.), the word for 'man' in the different dialects. M. Petitot describes the Tsa-ttinnè, or 'Beaver Indians,' as comprising two septs—a northern tribe, who hunt along the

Peace River, and a southern, who dwell about the head-waters of the North Saskatchewan, towards the Rocky Mountains. The latter, he says, are the *Sarçis*, who have separated themselves from the northern band. The tribal name of Soténnä, which Mr. Wilson obtained from the Sarcees, is evidently a dialectical variation of M. Petitot's Tsa-ttinnè.

It has been supposed that the separation of the Sarcees from their Tinnéh kindred, followed by their union with the Blackfeet, was the result of dissensions among the Tinnéh tribes. But the information obtained by Mr. Wilson shows that this idea was not well founded. The separation is now ascribed by the Sarcees to a superstitious panic, but very probably resulted merely from the natural desire of their forefathers to find a better country and climate. Their southward advance brought them in contact with the Blackfeet, with whom they confederated, not against their Tinnéh kindred, as had been supposed, but against the Crees, who have from time immemorial been the common enemies of the Tinnéh and Blackfoot tribes.

The legend of the deluge, which Mr. Wilson obtained, is given by M. Petitot in a slightly different form, which on some accounts is worthy of notice. In early times, we are told, there was a 'deluge of snow' in September. This was changed to a flood of water by the act of 'the mouse,' an important character in the mythology of some of the Tinnéh tribes, being regarded as 'the symbol or genius of death.' He pierced the skin-bag in which 'the heat' was contained, and the snow was forthwith melted. The flood quickly rose above the mountains and drowned the whole human race except one old man, who had foreseen the catastrophe and had vainly warned his neighbours. He had made for himself a large canoe, in which he floated, gathering on it all the animals he met. After a time he ordered several of these animals to dive and seek for earth. These were the beaver, the otter, the musk-rat, and the arctic duck. According to this version of the story, it was neither the beaver nor the musk-rat that brought up the earth, but the duck. This morsel of earth was extended by the breath of the old man, who blew upon it until it became an immense island, on which he placed successively, during six days, all the animals, and finally disembarked himself.

This story is evidently made up from various sources. The skin-bag of heat bitten through by the mouse seems to be a genuine Tinnéh invention. The diving of the animals, with the formation of the new earth, is a well-known creation myth of the Algonkin and Iroquois tribes; and the 'six days' are probably a late addition derived from the missionary teachings. An inquirer among the Indian tribes is constantly coming across such composite myths, which require careful study and analysis.

Other observers agree with Mr. Wilson in regarding the Northern Tinnéh tribes as inferior in intelligence to the neighbouring Indians of other stocks. This is doubtless a just view. The inferiority, however, would seem to be not from any natural deficiency, but rather the result of the very unfavourable conditions under which the former are condemned to live. Not much can be expected from bands of widely scattered nomads, often famine-stricken, wandering over a barren region, under inclement skies. In better surroundings their good natural endowments become apparent. The Hoopas of California display much intelligence and energy. Mr. Stephen Powers, in his account of the 'Tribes of California,' published by the American Bureau of Ethnology,

speaks of the Hoopas with much admiration, and styles them 'the Romans of Northern California'; he states that they had reduced most of the surrounding tribes to a condition of semi-vassalage. Mr. J. P. Dunn, an able and experienced writer, in his recent work, 'The Massacres of the Mountains,' describes the Navahoes as the most interesting of all the western tribes. They are a peaceful, pastoral, and agricultural people, remarkable for their industry and for their ingenuity in various manufactures. Their women weave excellent blankets, which, he says, 'have been the wonder and admiration of civilised people for many years. They are very thick, and so closely woven that a first-class one is practically water-tight, requiring five or six hours to be soaked through.' They make pottery, and 'have numerous silversmiths, who work cunningly in that metal.' Their women are well treated, are consulted in all bargains, and hold their own property independently. In 1884 the tribe numbered 17,000 souls, cultivated 15,000 acres of land, raised 220,000 bushels of maize and 21,000 bushels of wheat; they had 35,000 horses and 1,000,000 sheep. It has seemed proper to mention these facts as evidence that the Indians who inhabit so large a portion of British America, and whose descendants are probably destined to hold much of it permanently, belong to a stock which, under favouring circumstances, displays a good aptitude for civilisation.

M. Petitot, it should be observed, speaks of the Sarcee language as forming a connecting link between the languages of the northern and southern Tinné tribes. Mr. Wilson's vocabulary, though taken under many disadvantages, will doubtless be found extensive enough to afford useful data to philologists in classifying the idioms of this important family.

The Committee ask for reappointment, with a renewal of the grant.